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When justice is done to Dr. Peters and Mr. Haynes for their work of excavation at Nippur, and to the work of Dr. Clay in admirably editing the majority of the texts from Nippur which have yet been published, Hilprecht's place is far below the "representative position" of "living archaeologists," which Mr. Jordan assigns him. As an antidote to this estimate every one should read Dr. Peters' article "The Nippur Library" in the *Journal of the American Oriental Society*, Vol. XXVI, pp. 145-64, and an article, which I suppose to be by Professor Rogers, entitled "The True Inwardness of the Case of Professor Hilprecht" in the *Christian Advocate* of August 10, 1905.

GEORGE A. BARTON

BRYN MAWR, PA.

The Jordan Valley and Petra. By WILLIAM LIBBEY, Sc.D., and FRANKLIN E. HOSKINS, D.D. New York: G. P. Putnam's Sons. 1905. 2 vols., with 159 illustrations. Pp. xv + 353, viii + 375.

Comparatively few accounts have been given of journeys east of the Jordan and into the region of the great rock city of the south. To the scanty literature of the subject an admirable addition has been made in these two volumes, the joint work of a professor of physical geography in Princeton University and a missionary resident at Beirut. The journey was made three years ago between February 4 and March 15, and included over six hundred miles on horseback, thirty-four of the forty-one days being spent east of the Jordan. The route lay through Sidon, over the Lebanon to Banias, south to the Sea of Galilee, then out into the eastern plateau and southward again through Jeresh, Hesban, Madaba, Diban, Kerak, Tafleh, and Shobek to Petra. Then after a side-trip to Mt. Hor the travelers retraced their way to Tafleh and then descended into the Arabah just south of the Dead Sea, passing Jebel Usdum, and so to Hebron and Jerusalem. The first volume brings the party as far as Kerak, and the greater portion of the second is devoted to Petra. An order from the waly of Syria at Damascus to the mutaserrif of Kerak smoothed out the difficulties on the way and provided protection, while three tents, ten natives, muleteers, guides, cook, and helpers, and as many beasts made up the camp equipment.

The narrative is full of interest, giving the reader not only detailed information regarding the points visited, but a comprehensive view of the entire Syrian region. The full-page photographs, of which there are nearly two hundred, are one of the most valuable features of the work. Especially helpful are those of Petra, and the various sections of the Madaba map.

The most important section of the work is that devoted to Petra. More

than fifty photographic views are presented, including the most impressive features of the place, among which are the sik, or gorge, the treasury, the eastern temple, the amphitheater, and the high places. The Petra section of the work would be greatly aided by a map of the region which corresponded with the text. The only chart provided (p. 97) is taken from La Borde's and Linaut's *Survey*, while the text follows a different, but unpublished plan, and uses a somewhat different nomenclature. The work could also be improved by more numerous and explicit references to the illustrations. Some of those given are inexact.

The volumes are a most important addition to the geography of the east Jordan and Petra regions of Palestine. Appendices give distances and elevations, explanations of the Madaba map, a geological list and description of the fossils and rocks collected, and other helpful matter.

H. L. W.

Egoism: A Study in the Social Premises of Religion. By LOUIS WALLIS. Chicago: The University of Chicago Press. Pp. 137. \$1, net.

This little book is not an attempt in abstract ethics, but an illustration from Hebrew history of the thesis, that "Egoism is the only 'force' propelling the social machine." That the main thesis may be based on undeniable facts must be admitted. In social matters Jesus, the most altruistic of teachers, made self the standard of comparison: "Thou shalt love thy neighbor as thyself." "All things, therefore, whatever ye wish that men should do to you, so do ye also to them." He appealed to self-interest in the paradox, "He that loses his life for my sake shall find it."

But the author is not so fortunate in illustrating the theme from Israel's history. He assumes as beyond controversy the views of certain anthropologists regarding the religious conceptions and customs of "primitive" man, and imagines that the early Hebrews had such primitive conceptions. In all such discussions, we need a fixed meaning for *primitive*; and we must remember that the leap from primitive to highly developed conditions is sometimes marvelously sudden.

The best part of the book is the terse rapid survey of Israel's internal development; and the writer does good service in calling attention again to the sociological facts conditioning prophetic teaching. However, his generalizations are too sweeping; but this fact may be due to the brevity of the book. Some questions suggested may be cleared up in the author's forth-coming work, to be entitled "Psychology of the Prophets."

MILTON G. EVANS